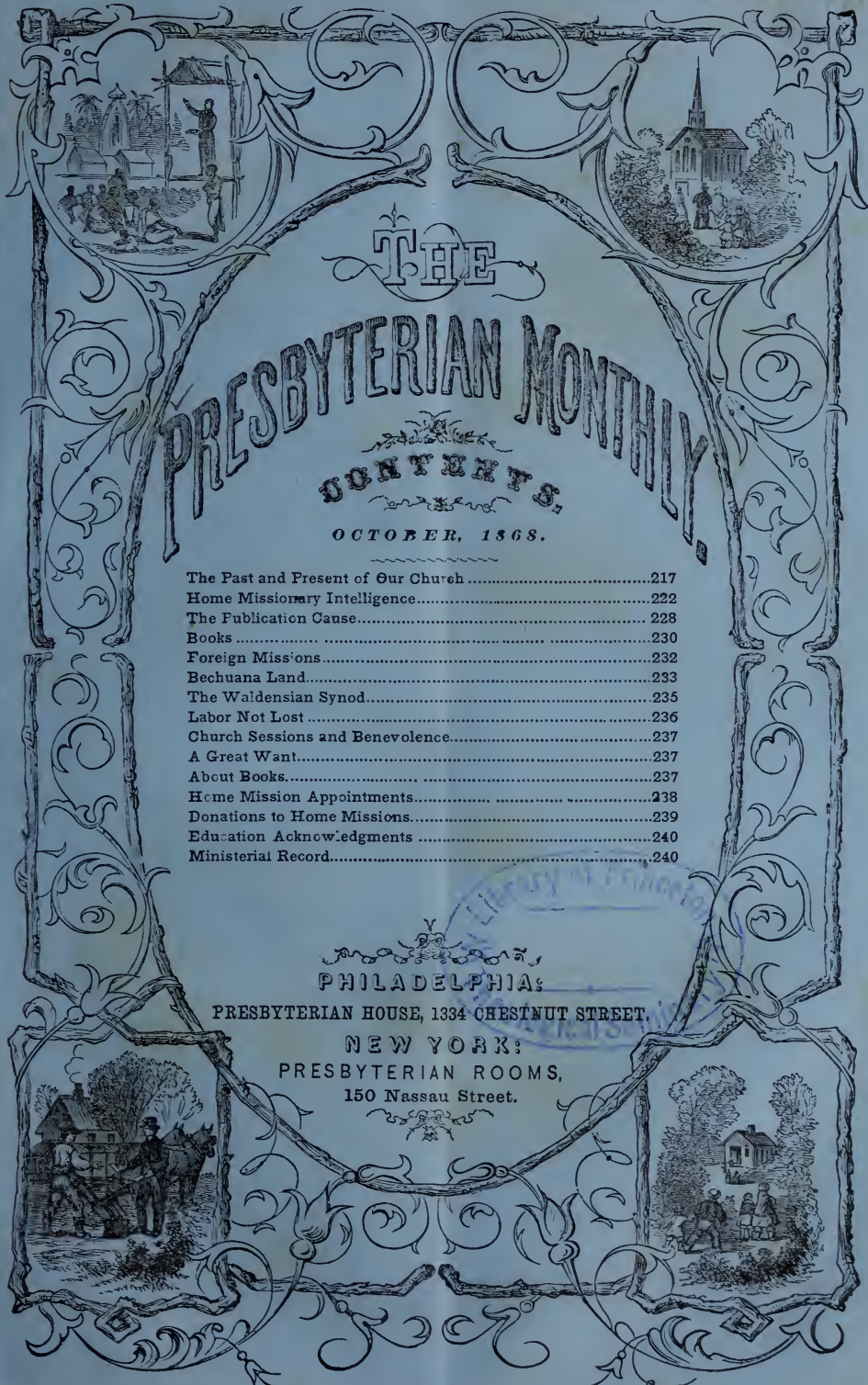


I. T. R. L

PRICE—FIFTY CENTS PER YEAR, IN ADVANCE.



# THE PRESBYTERIAN MONTHLY

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OCTOBER, 1868.

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## FORMS OF BEQUEST.

1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

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The Past and Present of Our Church.

[The following admirable paper, giving a bird's eye view of the past and present of our denomination, its circumstances, hopes and fears, was prepared for the last General Assembly, by Dr. Morris of Lane Seminary, but owing to a press of business, was not heard; it will reward a perusal. We have slightly abridged it.]

*Three Decades.*

Standing at the end of thirty years in the history of a great denomination, we may profitably revert to the course of that history, and notice some among the prominent characteristics in the religious development of this portion of the Christian Church.

Dividing this period into decades, we discover, *first*, an era of aggregation and assimilation on the part of the scattered fragments remaining after the disruption. Not only those churches and ecclesiastical bodies whose connection with the old Presbyterian stock was severed by that act, but also others in various portions of the country, inspired by sympathy with them as to doctrine and position, were thus early drawn together, bone to his bone and flesh to his flesh. The coalescence of these congenial elements resulted, in a comparatively brief period, in the organizing of a new Church—a Church possessing a high degree of religious vitality, full of vigor and of hope, and in some respects peculiarly fitted to do a good and great work for Christ.

In the *second* decade, we discern a measure of progress and growth every way remarkable, when considered in contrast with the youthfulness of the denomination, and with the unfavorable circumstances among which it struggled towards maturity. This growth and progress were attained far less through any adjustments of polity, or any positive attempts at denominational action, than by the faithful and effective preaching of the Word, by the conversion of souls through the truth,



by the culture of believers in holiness, and the increase of piety in the individual church. And though the lack of denominational activity and of a polity clearly understood, led during the era to some losses on various sides; and though irreconcilable diversities respecting slavery constantly agitated the young denomination, and finally brought on the withdrawal of those who constituted its representatives at the South, yet the era closed with a decisive advance in the number of churches and communicants, and in nearly every other element which would indicate a healthful and fruitful Christian life.

The *third* decade, just closing, has been a period of organization and consolidation, in respect both to doctrine and polity, and to various forms of religious activity. A clearer adjustment of our ecclesiastical system has been secured; more uniform and harmonious methods of stating and applying the gospel have been attained, a more judicious and productive theory of church action is at length recognized and adopted. Not only the current year, but every year in this decade, has borne progressive testimony to a great structural change in these particulars—a change effected at no serious loss in respect to the past, prolific of good in many directions, and full of promise for the future. As we stand at the close of this period, we are permitted in this matter to recognize, in a peculiar way, the good hand of our God upon us; we are permitted to see him, not only bringing us through this formative stage at no sacrifice of unity or of spirituality, but also thus endowing and equipping us for more vigorous action, for larger and wiser enterprises, for a nobler work and a nobler testimony in time to come.

#### *Steady Progress Seen.*

Studying the general history of the denomination during these three periods, which are thus seen to stand in the order of a sound and healthful development, we observe many indications of a continuous progress in all that constitutes true growth. Each of these periods shows an advance on the preceding in respect to the number of communicants, churches, and denominational organizations. Each indicates an increase in internal strength and resources, and an improvement in outward position, and in relation to other branches of the Church of Christ. Each exhibits an enlargement of territory as well as of plans, and a steady movement of the denomination parallel with the amazing march of the nation toward a continental magnitude.

#### *Geographical Position.*

Our beloved Church was providentially planted, at the first, along those lines of latitude where the various elements of New England life meet and mingle with those from the more Central and Southern States. Like every other American influence or institution that is vital, it moved westward, along the same or neighboring parallels, planting new churches in every rising State, sending its missionaries among the pioneers of each opening territory, constantly striving to plant the

standard of its doctrine and polity, wherever American civilization extends. For its devotion to the cause of freedom it has, indeed, been excluded from the Southern States; yet it is a suggestive fact, that the ninety-six reports received, came from Presbyteries representing no less than seventeen States and four Territories, and that these States and Territories lies exactly in that central zone of influence in which American ideas bloom most freely, and in which our American life—political, social, religious—finds its noblest expression.

#### *A Year of Prosperity.*

Taken in general, the history of our churches during the year now closed must be regarded as one of marked prosperity. The number of sanctuaries erected or essentially repaired, or of instances where indebtedness for houses of worship previously erected has been paid; of mission schools or enterprises provided with fitting accommodations; and of parsonages built or purchased, and ministerial libraries procured, is probably greater than in any previous year in our history as a denomination; the general increase of wealth, since the close of the war, exhibiting itself in these as in so many secular directions. Some of the Presbyteries report a corresponding measure of equitable liberality in the support of the ministry, and such reports may properly be regarded as the index of a general, though by no means universal fact. It is believed that a similar increase of benevolence is manifesting itself, at least in some sections of the Church, in the assistance of candidates for the ministry, and in the endowment of institutions consecrated to the cause of Christian education.

Another interesting sign of prosperity appears in increased attendance upon the various means of grace, in a marked advance in the Sabbath-school work, and in the general favor with which our churches and ministry have been regarded. In no previous year has so large an aggregate of adult minds been brought within our denominational influence.

#### *Denominational Extension.*

The work of denominational extension, and of aggressive effort in behalf of the gospel, has been efficiently carried forward during the year. What has been presented in general, in the Reports of the Permanent Committees of Home Missions and Church Erection, highly encouraging as it is, is abundantly confirmed by the more detailed statements given the Presbyteries. Though many scores of vacant and destitute churches exist, numbers of which are without suitable sanctuaries, yet we have great occasion to rejoice in what, by the divine blessing, has been accomplished through these instrumentalities. This great want has at least been partially supplied. In the work of diffusing a sound denominational and Christian literature through our Publication Committee, and through the excellent newspapers devoted to our interests, much has been done, at least in some sections of the Church, for which we have equal occasion to rejoice.

*Spiritual Blessings.*

The year has been one of spiritual blessing. While a few of the Presbyteries confess that declension and worldliness have prevailed within their borders, the general testimony is of a very different character. As a whole, the year has been one of unusual blessing, not simply in respect to the temporal welfare of the churches, or to their exterior work and influence, but likewise in that inward experience of the truth, that conscious growth in piety, that enlarged spiritual life, from which, as from vital seed, all outward prosperity must proceed.

*Unfavorable Facts.*

While we thus discover much that is fitted to inspire joy and gratitude, the Narratives furnished by the Presbyteries present some unfavorable facts which should call out our deepest and gravest concern.

*Vacant Churches.*

The first of these is the fact that, notwithstanding the degree of success attending our Home Missionary work, one-sixth of all the churches in our connection now are unsupplied with the stated ministry of the word. Some of these are but temporarily in this condition; but there are multitudes of feeble organizations, scattered through our vast missionary field, which must be regarded as permanently unable to make provision for their own spiritual wants. In the single State of Ohio, fifty-nine out of one hundred and eighty-seven churches were reported to the last Assembly as vacant; and although some of these have since been supplied with preachers, and others have either perished from exhaustion, or united with other denominations in order to preserve life, yet it is safe to say that as many as one in five of our churches in that State are now destitute of regular ministrations. Similar, though not equal destitution exists in other portions of that great triangle formed by the lakes on the north, and by the Mississippi and the Ohio on the west and south, which must be regarded, for the present generation at least, as the main missionary field of our Church. In that triangle, more than one hundred and fifty vacant churches were reported to the Assembly one year ago; and the Presbyterian Narratives for the current year do not justify the hope that this number has been greatly diminished. While such vacancies as occur even on missionary grounds in the older States are readily supplied, and while the regions beyond the Mississippi are attracting to themselves large numbers of laborers, this great central region, or at least the southern half of it, is suffering great, and perhaps increasing destitution. For every church established in the States and Territories west of the Mississippi, a church languishes and dies in Ohio or the contiguous States; and should this condition of things long continue, our denomination will be broken in two at the centre, and our hold on the Central West lost forever.

*We Want Missionaries.*

The other startling fact is the lack of men to fill these numerous



vacancies—a lack which is confessed and deplored by the Presbyteries in all portions of our denominational territory. While the number of ministers on the roll exceeds the whole number of churches by more than three hundred, the vacancies reported to the Assembly of 1867 were above three hundred and fifty. The statistics would seem to indicate that, subtracting the number of foreign missionaries, nearly one third of our ministry were not at that time filling the pastoral office and also to imply that there is little need of additional laborers. Yet the vacancies continue to exist, and the solemn and urgent call for help comes up to us with each successive year. These hundreds of feeble, languishing, dying churches must not be suffered to perish; and men must be found who will be willing to take these churches in their weakness, and nourish them into hope, and strength, and self-support. *Our denomination needs missionaries*, in the old heroic sense of that term; and if there be not piety enough in the churches to produce and train such missionaries, and to sustain them in their arduous work, we may well fear and tremble for the result.

Some of the Presbyteries seem to anticipate relief from these kindred evils in and through reunion; and forcibly present the lack of suitable laborers and the lamentable destitution of the churches in both of the bodies to be united, as among the strongest arguments for such union. It now seems probable that the validity and reach of this argument will soon be practically tested; yet it must not be forgotten that, separate or united, we shall never cease to need missionaries, both to supply existing churches, and to bear our standard into new regions as they open before us. Especially will this be made manifest when we enter in earnest upon the great task of evangelizing the South, as well as the remote West, and attempt to prosecute, on any larger scale, that vast work among the freedmen which has already been auspiciously begun.

#### *Evil Tendencies.*

While the spirit of benevolence has been manifested in an unusual degree, and while the aggregate of contributions probably exceeds that of any previous year, yet there is reason to believe that the contagious worldliness everywhere abroad in the land is sadly affecting the Church, and diminishing and paralyzing her efforts for Christ and his cause. There is also reason for believing that, although the general tone of piety within the Church has been improved, and religion, pure and undefiled, has made progress in the hearts of the people of God, the outlying wickedness of the land remains almost unaffected. Notwithstanding earnest efforts made in some of the Presbyteries to correct them, the great vices of profanity, gambling, disregard of the Sabbath, and especially intemperance, still retain their hold upon the hearts of men, and in some quarters seem to be even increasing in virulence and destructiveness. It becomes us to realize the existence of such unholy and hurtful tendencies, and as a denomination to give ourselves more generally and more earnestly to the task of arresting them, and of rescuing those who are perishing under their contamination.

## Home Missionary Intelligence.

### WISCONSIN.

Rev. James A. Laurie, Poynette.

#### *Great Success--Helpers Needed.*

At our communion here, March 8th, thirty united with the church, and in Lowville, on the 29th of March, we received eight. We expect quite a large number to unite with us here on next Sabbath. I cannot tell just the number, perhaps between thirty and forty.

We have organized a Sabbath-school in Poynette in connection with our church, which now numbers eighty, and new ones are added each Sabbath. We have just procured a small library of ninety-one volumes. Much interest is manifested in the school. We have two Bible-classes of married people, besides one of young gentlemen and another of young ladies. *Our great need is of a church edifice*; we cannot grow much more in our present room, which will accommodate one hundred and thirty comfortably, and is well filled on Sabbath.

In Lowville, we feel much encouraged. Our Sabbath congregation was never so large, and our Sabbath-school is more than ever interesting. The Columbia county Sabbath-school Convention is now holding its semiannual meeting there, and will, I hope, give a new impetus to the work.

In Arlington I also preach every Sabbath, alternating between a German church, which has been kindly offered us, and a school house in the extreme west of the town. I have large and attentive congregations in each place. A Sabbath-school has recently been organized there also.

#### *Burden too Heavy.*

But I feel more and more convinced that I cannot much longer endure this tax upon my energies. I must give up one or all of these churches; no one man can carry such a burden long. Let me give you an idea of my Sabbath

work. At nine A. M. I superintend the Sabbath-school in Poynette, at half past ten preaching service. Then, after a hasty dinner ride four miles to Lowville and preach, then nine miles to West Arlington, stopping to snatch a little supper. The next Sabbath, after preaching here, I ride first four miles to the German church, then eight miles to Lowville. Then I have three meetings during the week, and pastoral labor over this large territory, and after I have done all I possibly can, the feeling that neither of my churches has the care it ought to have. I wish some one could be found to divide the labor with me; it seems hard that any of this beautiful country and these precious souls should be left without an under shepherd.

Rev. John Martin, Jefferson.

#### *Everything Looks Hopeful.*

Since my last report I went to Ohio among some of my old friends, and raised money enough to pay off a claim of \$153 on our church. This reduces our indebtedness to \$300 to one of our trustees, and \$500 to the Church Erection Committee. We are now trying to raise the \$300 away from home. When this is raised we will owe no one but the Church Erection Committee.

The people of Jefferson have intimated that they will finish our tower (for it only runs up half way and is covered with pine boards). The Board of Trustees think that the present summer would be a favorable time to agitate the matter. We think every one would help a little. We meet to-morrow evening to talk over the subject. We are quite confident of success. It will cost over \$700 or \$800.

To raise the \$300 due here is now my special work. This money I have to raise. There are none in our church do it. I will correspond and visit until I get it raised.



Our congregations are good and increasing; our Sabbath-school yesterday numbered just 90 scholars. Everything looks hopeful and encouraging, except our debts. Still I hope we will worry through these.

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MINNESOTA.

Rev. Lyman Marshall, Traverse Des Sioux.

*An Indian Boy Received into the Church.*

Our last communion season was a precious one, precious to the pastor and his family. Five united with the church, among whom were two youths, his own little (youngest) son eleven years of age, and Samuel Hopkins, son of Elder Hopkins, ("Chaska,") a little *Indian* boy twelve years of age. His father is the same that saved Rev. Dr. Thomas S. Williamson and family and others at the time of the Indian massacre of 1863. Dr. Williamson being present took part in the services, an interesting feature of which was the giving of the fellowship of the church to the candidates. After the pastor had received his own little son and the others, Dr. Williamson received little Samuel in the *Dakota* or *Indian language*. We hope our little boy loves the Lord, and we earnestly desire an interest in your prayers that his elder brother may be led to give his heart to the Lord and bear his cross.

The Sabbath-school is growing in interest, by the liberality of our Publication Committee at Philadelphia, the American Tract Society, and Mr. Meade's Sunday-school. We have been able to promise some presents on certain conditions, which gives a good impulse.

I have continued to preach as heretofore at Cleveland and Ottawa on alternate Sabbath afternoons, to comparatively large and attentive congregations. Our services on the last Sabbath at Cleveland, as you will see by the report, were exceedingly interesting, the house full with seats outside under the windows.

The people are now gathering one of the richest harvests from the field that the great and good Benefactor has ever given them. Oh shall we not have as

rich a spiritual harvest from these fields that are already white for the harvest of souls! Oh pray for us that it may be so.

In regard to the church at Cleveland Mr. Marshall speaks thus

*Hopefully.*

Matters at Cleveland are looking very hopeful, we praise the Lord for it. At the close of the communion service last Sabbath, one of the male members remarked, "It was the best meeting we have ever had." It was probably the largest in number, the house being filled to the utmost, while several were seated along the door and under the windows outside. One of the members uniting is a young lady of sixteen, and next to the eldest of a family of eight children. I hope it will be the leaven in that family that will leaven the whole household.

The Trustees have just received from the Church Erection Committee approval of their application for five hundred dollars' aid in building their house of worship. It makes us and the whole community glad. Oh, that men and societies that have the means could fairly, and plainly, and *appreciatingly* look in upon us in our joy!

The people are now contemplating building their house of *brick*, instead of wood, as at first thought, will decide and commence the work immediately.

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IOWA.

Rev. J. L. Arnold, Marengo.

*We Feel Greatly Encouraged.*

During the past three months we have not been without the influences of the Holy Spirit, though not in so large a degree as during the winter months.

At our communion last Sabbath, three connected themselves with the church. I have now been here almost three years, and at every communion season, we have had some join the church on profession of their faith. We feel greatly encouraged in the hope of soon becoming a self-supporting church. Our congregations are so large, that we must enlarge our meet-

ing house; we have subscribed \$1033, and hoped to commence the last of July (date of the letter June); we cannot get the brick before.

*Progress and Increasing Order.*

Rev. E. L. Dodder, Moingona.

DEAR BRETHREN:—The first quarter of labor under my commission from you expires to-day. In my report I am unable to speak of much fruit already gathered. You, I feel assured, will not expect this. I will therefore speak of the field as I find it, and something of our future prospects.

When I came here the 1st of last April, I found but little of the means of grace among this people. There was preaching once in two weeks by a Methodist brother. The Sabbath-school was in good working order and numbering about 100, now about 130. We commenced a prayer-meeting the following week, which though small is quite regularly attended. Our congregation has grown from a little band to fill a large hall, probably numbering over 200; want of attention and running out during service has given way to good attention, and good order during the entire service. Thus far members of other denominations are with us in our Sabbath-school, prayer-meeting, and preaching. There is much good feeling among all, for which we are thankful, and hope under no circumstance to disturb it.

We have many Scotch and Irish among us, also some English and French; most of these are engaged in mining. They seem to have but few religious books and are in need of religious tracts, &c. Could you send me some for gratuitous distribution. I want to visit them in a few weeks. Thus far I have been prevented from engaging in pastoral visitation, owing to having a house to build. Rents are so high, this seems necessary to bring my necessary expenses within my salary. Two weeks more and we will have a home of our own, when I hope to give my whole time to the regular work.

As to our future, I think we have great reason to be encouraged. Our little band of workers is small as yet, but the Great Head of the Church, seems to be with us in giving us great peace and harmony among different denominations of Christians, and a *mind to work*. We had the addition of two by certificate at our last communion.

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MISSOURI.

Rev. Geo. F. Davis, La Grange.

*A New Candidate for the Ministry.*

I have two churches under my care, this at La Grange and the New Providence church (postoffice Benlow), the one having now fifty members and the other about seventy. We have received two members at La Grange, one by letter, one on examination. Baptized the latter, and one child.

At New Providence have received two by letter and six on examination. Have baptized five children.

At La Grange I have formed a missionary society, Home and Foreign, which creates some interest. We have here a young man, who at the close of his collegiate course, consecrated himself to the ministry. He will enter Auburn Seminary this fall, God willing. He has already placed himself under the care of North Missouri Presbytery. Our prayer-meeting continues well attended, it is held on Wednesday night, and there are always brethren ready to lead in the devotions. We have a pleasant town, finely located on the Misissippi, a population of twenty-five hundred, largely German and colored. The Germans have two churches, and the blacks two. We have four other churches and a Roman church. The Loyal Methodist and Declaration, two organizations, and Testimony churches have no houses. This was a strong slave holding community before the war, and the disloyal feeling is deep and abiding, and forbidding. Much patience is needed on our part; my own church though small and not rich is faithful as a witnessing

church. In the other church, a company of farmers, the brethren do not have to contend with this hateful spirit. They never held slaves to any extent, and they occupy their own territory, without much rivalry or prejudice. Here too is a good prayer-meeting for the church on Wednesday night. The young men have their meeting also.

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#### KANSAS.

Rev. John L. Jones, Salina.

*Need a Building, Aiming to Secure One.*

I offer the following report of my labors on this field, embracing Salina and Solomon, for the quarter ending June 30th. I have been enabled to labor uninterruptedly, and while there has been nothing very marked or special to record, yet there has been evident progress and growth. There has been an addition of four to each church, three by profession and five by letters.

My congregations on the Sabbath are good; prayer meetings and Sabbath-school sustained. We are greatly in need of a church at Salina, and we shall soon make an effort to build one. *There is no church edifice, either O. S. or N. S., so far as I can learn within a hundred miles of me.* We are also greatly in want of a Sabbath-school library. My people are doing all they can at Salina and Solomon, but the greater part of them have recently come to the State, and it requires large expenditures, in opening farms and fitting up homes for themselves. You will bear in mind that I am on the extreme outpost; there is but one church organized west of me in the State, an Episcopal at Ellsworth; this whole region around is one vast moral waste. I am one hundred and eighty miles from the Missouri line, and the railroad is built about two hundred miles west of me, on which towns are springing up and no one to break the Bread of Life to them. I would visit these points if I had the money to pay my expenses. It would doubtless be for the interest of our

church and the cause of Christ, to send a man out here to do this work, or should your Committee give me enough to cover my expenses in visiting these fields, I could do a preparatory work. This whole region is so destitute that it would be impossible to describe it in a brief report.

#### *A Good Woman*

Who loves the cause of Christ, and a friend of the missionary, (Mrs. Brown of Monank, Ills.,) hearing that I needed a horse and buggy, to enable me to reach the distant settlements on these valleys to preach the gospel to them, sent me fifty dollars towards purchasing an outfit. This generous gift greatly encourages me, and gives me renewed assurance that in some way the balance necessary will be forthcoming.

The "Macedonian cry" reaches me from distant settlements, from twenty to fifty miles apart; these places can be reached only by a horse, as rivers are to be forded and prairies crossed with only now and then a human habitation. I am making arrangements to enlarge my field of operations. The results I will give in my next report.

Rev. V. M. King, Baldwin City.

#### *Who Will Help.*

With the opening of the spring and the changes of business men and their callings, in this rapidly changing and changeable West, we have suffered some diminution in the number attending our services in Baldwin City; and there has also been some decline in the spiritual interest which existed at the close of the previous quarter. Still we have had an increase of attendance and interest the past quarter over the corresponding quarter, in the previous year; our audiences have ranged from sixty to one hundred and twenty, averaging some seventy-five. We held a communion season on last Sabbath, at which one person was received upon examination. Our Sabbath-school was reorganized during the past quarter, and I was chosen superintendent again; it is quite hopeful and encouraging.



For the past two months the attendance of the school has varied from fifty to eighty, averaging about sixty-five. This is about one-third above the same months last year. Our infant class numbers some twenty-five; one-half of our school is from the families that have no particular predilections; and hence our work is in a great measure a truly missionary one. Our membership is but twenty-four, we are weak financially; but this people subscribe very liberally in proportion to their means.

*Black Jack.*

I have also preached at Black Jack three-fourths of the time this quarter, at three and one-half o'clock P. M. There has not been very much falling off here in our audiences. The attendance upon preaching has varied from forty-five to eighty, averaging about sixty. We are very much hampered here in our place of worship, which is a small school house. This community is almost wholly made up of settlers on what is called absentee Indian lands; which should have been in market ere this. But it is in the hands of speculators; and people cannot ascertain as yet what they will have to pay for prospective homes. So that this church and community are quite dependent on foreign aid for their church privileges, and for the means necessary to build a house of worship. The people give liberally as they are able for my support. The spiritual interests here are not quite so hopeful as during the last quarter. The Sunday-school has been reorganized for this summer, and is encouraging. It numbers some thirty. There are other schools in adjoining districts. This is an agricultural community. This little church and the community in sympathy with us are now agitating the question of trying to build a house of worship. Our school house is crowded to overflowing. Yet we cannot build, without aid from abroad, as well as from the Church Erection Fund. A few hundred dollars would be a good investment in this case, and tell largely upon the future character and destiny of this com-

munity. We have reached that point seemingly in our history, when we cannot make much further progress, until we can have a house of worship, where we can invite the people to worship as well as accommodate them when they do come. But not having secured homes for themselves yet, they cannot give much towards erecting a church building.

*Vineland.*

The other one-fourth of my time, Sabbath afternoon, is spent at a point called Vineland, five and one-half miles north of this, and lying between this and Lawrence, a station on the rail road. It seems to me, that by spending some labor here, a Presbyterian church eventually might be built up between our place and Lawrence; for the distance between is fourteen miles. At this point, (Vineland,) they have quite a large and commodious school house, capable of accommodating one hundred and fifty persons. My audiences thus far have varied from ninety to one hundred and ten. This is a farming community. Many of the people are without any regular habits of church going. I labor, hoping by God's blessing, that many of them may be converted, and made willing to confess *Christ* and consecrate themselves to his church, and their means to his cause.

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*INDIANA.*

Rev. John B. Logan, Seymour.

*"Wickedness Prevails."*

Within the past few weeks, our people seem to have become more interested in the Sabbath-school work than before, though there is room yet for improvement. A beautiful new library recently added by the kindness and labors of the female members and friends of the church, has had much to do in giving interest to the school. The prayer-meeting during the recent "heated term" has been kept up, though the attendance was scattering. Congregations on the Sabbath are also small from the last named cause; and yet on last Sabbath there were more than usual.

Our communion season, enjoyed a week previous, may have had something to do in arousing us up. Rev. Dr. Little was with us on that occasion, and preached with more than his usual ability and acceptance.

The cause of Christ in this place seems to languish. Wickedness prevails to a lamentable extent. Robbery, pursuit of thieves, and lynch law, is just now the order of the day. Oh, for the time when law and order shall prevail, when the church shall so far succeed in her grand mission, as to see civilization and morality triumph!

Before this comes to hand, the papers will have apprised you of the attempted robbery of the Adams Express Co., twelve miles west of this place, the capture of three of the thieves, and their being hung by a Vigilance Committee, two miles west. I saw them before they were cut down by the Coroner. It is a dreadful state of society which is indicated by these things.

I feel somewhat more hopeful in regard to this church than at the time of my last report. I think the difficulties alluded to can be adjusted in a Christian spirit without injury to the cause.

#### MICHIGAN.

Rev. T. L. Waldo, Midland City.

*A Church Edifice being Erected. A Church Organized.*

During the last quarter I have preached occasionally at St. Charles, a town thirty-three miles from here by rail, and south of Saginaw City. In connection with Rev. M. Gelston I have organized a Presbyterian church there of eight members, which has a good prospect of usefulness in a needy field. I speak of it more fully in my application for a commission for the coming year.

At Midland there is nothing special to report except general prosperity and the rapid progress of a house of worship thirty-four by fifty feet, which is now enclosed, and there is a very fair prospect of its being completed within a year from the time the church was organized, September 14th, 1867.

We have a Union Sabbath-school which is progressing finely, in which we are working with Baptist people and others. There are the three organizations—Methodist Episcopal, Protestant Episcopal (High Church,) and Presbyterian. We now number nineteen members and think we have a stable and growing congregation. I preach here regularly each alternate Sabbath, and think this is as often as we can afford preaching here for the coming year, unless ministers are more plenty than they are in this new and growing country, and unless the people raise more for our support. Our prayer meeting held each Wednesday evening has been quite as well attended as could be expected, and has usually been quite interesting. We have also a good choir, the best in the town. I am somewhat disappointed in the small sum raised here for my support during the last year, but when I remember the financial position of most of the congregation, that they have come here with almost nothing, to make their homes by their own enterprise and industry, and the heavy burden of erecting a house of worship, costing in all about thirty-five hundred dollars, resting on them, I have not felt like urging them *now* to raise a larger sum for my salary. Of course this state of things is temporary, and they must, and I believe will, learn after a time to become self supporting. They must aim at it after the house is completed. Formerly we occupied the Court House with the Methodists, but now we use a hall by ourselves, which is more satisfactory. I regard our condition as on the whole very prosperous, and the results of the year are very gratifying.

There are two points near here which should receive some attention from us, and which I think we ought to occupy within two years. There are other towns which we ought to occupy, but we have not here the men. If you have two good missionaries to send us we can find needy and promising fields for them to labor in.

## The Publication Cause.

### EXTRACTS FROM LETTERS TO THE SECRETARY.

#### *From Southern Missouri.*

One of our laboring missionaries in Southern Missouri, secured from us a grant of books and the offer of a few more; the gift proving acceptable, he says:—

We are glad you are willing to deal so liberally with us, I should be glad to receive some good second-hand books for myself, if you have them on hand, and can spare them. Perhaps you can send us "Anna Clayton; or, the Inquirer After Truth," "Almost a Nun," and "Five Years in China." Good books are much needed in this poor country.

The prospect now is we shall within a few months have a good substantial church to worship in. It will cost us when completed about four thousand dollars. It will be a great blessing to the church and community. It will be finished by the first of November, at least so the builder says. Our *city* is improving, and I hope in a few years we shall have a self-sustaining church.

I have labored here faithfully and earnestly, under many discouraging circumstances, but God has in a measure blessed my labors.

I am very thankful for the favors you have shown to me, and I feel that your books have been the means of enriching my heart, and ennobling my thoughts. God bless you in your noble work. May your days be many and happy.

#### *From Petroleum, West Virginia.*

A good layman from Troy, N. Y., was called by business to West Virginia, and finding religious destitution, he at once went to work. He writes to us:—

Your very kind favor of the 13th is received. We feel very thankful for the generous grant of fifteen dollars in books and tracts. As you suggested, I yesterday told the school of the gift from your Committee, and asked them if they would not raise ten dollars in addition, which they promised to do.

This is a very rough, mountainous region. A tract of land some seven miles in length, and four or five miles in breadth, is devoted to boring for oil, and a large amount has been found. The population is made up of adventurers and fortune seekers, and is constantly changing. We have no churches near us; occasionally a circuit preacher comes along. I came here May 1st, to take charge of the oil works of a large company, and found at this station no Sabbath-school. Coming as I did from a warm Christian atmosphere, I felt the need of some religious services on the Sabbath. I found a few Christian hearts here and we organized a Union Sabbath-school. We have been encouraged recently in seeing our school increase in numbers and also in interest.

#### *A Sound Christian Literature Needed.*

From Blue Earth County, Minnesota.

My field of labor as a Home Missionary in Garden City, and also at Winnebago Agency, is such that I find it necessary to disseminate the gospel not only by mouth, but through a Christian, solid literature. The field is new and presents great wants. In each place we have a little organization. Members and outsiders need in their spheres to be educated and led along. Now, I have procured some old books from some of my personal friends East, but to keep on in this work I need a good supply of popular books and tracts. Could I collect the money here and order some of our own Presbyterian Publications, it would at once relieve me and this field, but the people are poor. Now I would beg you to send me some, and you may be assured that they will do good.

Such a book as "Anna Clayton" would be of service.

I have an extended field, and could sow through your press many a precious gospel seed, and thus save souls.

P. S.—I have, during the last few



years, not been able to procure any one new book for my private library. If you can, may I ask you to send me at least one or two volumes gratis?

*Presbyterian Works Called For.*

From Freeborn County, Minnesota.

I wish to apply through you, to the Publication Committee, for a supply of your books and tracts. What I especially want is works on Presbyterianism, Mode and Subject of Baptism, &c., &c. I would like, "Anna Clayton" to follow "Theodocia." My field of labor is in the eastern and southern parts of the county. I have but one organized church on my field; but hope to organize two more. Last Sabbath I received nine members into the church of Sumner.

*A New Kansas Church.*

In Kansas, we find one of our young Home Missionaries just getting to work. His little church at Holton, was organized in 1867 with nine members. It now numbers twenty-three, with a congregation of sixty. Such progress has been made, that the time has come for a Sabbath-school in connection with the Church, which heretofore has had a part in a Union School. To begin this school the struggling congregation needs help for a library. It has given the Publication Committee great pleasure to meet this want through the liberality of the Sabbath-school Missionary Association of Dr. Burchard's church, New York, an Association that is nobly aiding Western Sabbath-schools.

*Kansas Again.*

From Wathena, Doniphan County, comes a story not new but welcome. Progress and a call for aid.

I enclose you a draft for twenty dollars in payment for a Sabbath-school library. We are just commencing a school. Our church is a Missionary church, poorer, I think, than most other Western churches. We are building a church edifice. We need a *good* library. I bear in mind your remarks at the Union Seminary, to us Missionaries, a short time before leaving for

this field. I trust you will be able to do as well by us in Wathena as you then indicated.

The population of this village is fifteen hundred, and within reach are one thousand more. We shall probably begin a school of not less than one hundred scholars.

*Benevolence to be Reproduced.*

From Pittsburgh, Carroll County, Indiana, to a Pennsylvania Sunday-school that sent a donation of books through our Publication Committee:—

Our little school received your kind donation of books some time ago. I should have answered before, but I have been very busy and not well.

The children of our school return you hearty thanks for your kindness. The donation has done us good. When I first came here, three or four months ago, I asked a donation from the Publication Committee. Our school had then only *ten* scholars. We now have about fifty in regular attendance. Your books aided us very much in building up our school.

Next year we hope to be able to do as much for some other school as you have done for us. May God's blessing be with you in your work of love; as you minister to the needy may he supply your wants.

*Second-hand Books.*

From Cortland, New York.

We have some three hundred and seventy-five copies of old Sabbath-school books, with which we are desirous of doing some good. At our Teachers' meeting, by a motion of our pastor, Rev. Samuel F. Bacon, it was voted to ship them to you, to make what distribution you thought proper. They are boxed for shipping.

[We have sent them to Missouri where they are needed.]

*Jefferson Jubilant.*

From Jefferson, Wisconsin, comes the following:

"Books received!" We are very much pleased with our new books. We are all of us, children, teachers, parents, perfectly delighted. We are like chil-

dren so pleased. The selection is perfect. We could not have done so well, had we all gone to Philadelphia in a body. The books you donated are grand. A thousand thanks to you. God bless you and those who give of their means to publish good books.

We are getting a new book case made, to put our new books in, then we shall be proud.

Long live the Presbyterian Publication Committee and the National Temperance Publication House.

#### *The Men to be Helped.*

The following letter indicates the class of laborers in the vineyard who emphatically welcome the work of the Publication Committee:

The sixteenth annual report of the Presbyterian Publication Committee came to hand a few days since, and contains encouragements to labor, and also gives us assurance that we have dear brethren in the Lord ready to assist us with the proper materials to prosecute our work successfully. I have been in Southeast Missouri for two years, am co-operating with Rev. W. S. Post, D.D., of Sulphur Springs, on the Iron Mountain Railroad, forty miles south of St. Louis. Since I came here I have opened up nine new places for Sabbath-schools where none had ever been before, and reorganized four more.

Now the trial with these places is want of books and Sabbath-school papers, and tracts, &c.

The people here are mostly poor and ignorant, and know hardly anything except what Rebel Baptist preachers tell them. And just think how ignorant that is, when they are told in a public discourse, on the Sabbath, that the rock on which Christ builds his church, is immersion.

Dear brethren if there is any help for us, as I am happy to learn that there is in the Presbyterian Publication Committee's noble supply for this moral want, for the sake of Jesus and his cause we beseech you to help us.

What we want most is Sabbath-school papers, and libraries, second-hand ones

would be very acceptable. Tracts on infant baptism and mode of baptism, very desirable. Books for the unconverted, in fact any religious reading would be a godsend.

We have organized on this field four new churches, one of which, colored, has since joined the M. E. Conference; the others are destitute of Hymn Books as yet.

Will you help us with a number of the Social Hymn and Tune books.

As to my own library, I must confess that my salary has been so limited, that I could not the past year pay my own current expenses from it. How can I preach without the necessary ailment for the mind? How can this be had? I see notices of new books issued that would help us to make progress in holiness and efficiency, but cannot have them.

#### *Garden City--Minnesota sends Thanks.*

Rev. Christian Wisner writes:—I herein gratefully acknowledge the receipt of several packages of books and tracts, for use in my mission field. They are what I need and they will be useful. When I send again I will send payment for them, if possible, for one grant is enough to one destitute place.

I was rejoiced by the books; it cheered my spirit to have a few new books come to my cottage. I am going to make it my business to distribute our own publications henceforth.

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#### **BOOKS.**

There are about 1000 books annually published in Great Britain, on 600 of which there is a commercial loss, on 200 no gain, on 100 a trifling gain and only on 100 any considerable profit; 750 are forgotten within the year, another 100 in two years, another 150 in three years and scarcely ten are thought of after twenty years. Of the 50,000 books published in the 17th century, not more than 50 are now in estimation, and of 80,000 published in the 18th century, not more than 300 are considered worth reprinting, and not more than 500 are sought for at the present time!

## Foreign Missions.

### OUR FOREIGN MISSIONARIES.

The Foreign Missionaries of our own branch of the Church, in connection with the American Board, are thus distributed.

IN WESTERN AFRICA, 1.—*Gaboon Mission*.—Albert Bushnell.

IN SOUTH-AFRICA, 2.—*Zulu Mission*.—Andrew Abraham, Seth B. Stone.

IN EUROPEAN TURKEY AND WESTERN ASIA, 22.—*Western Turkey*, 6.—Henry J. Van Lennep, D.D., Justin W. Parsons, Tilman C. Trowbridge, Theodore L. Byington, Charles C. Tracy, Theodore A. Baldwin. *Eastern and Central Turkey*, 6.—Sanford Richardson, Orson P. Allen, W. Frederick Williams, Henry S. Barnum, Alpheus N. Andrews, Henry T. Perry. *Syria*, 7.—William M. Thompson, D.D., William W. Eddy, Henry H. Jessup, D.D., Samuel Jessup, George E. Post, M.D., Samuel S. Mitchell, Isaac N. Lowry. *Nestorians*, 3.—George W. Coan, Joseph G. Cochran, John H. Shedd.

IN SOUTHERN ASIA, 10.—*Ceylon*, 1.—James Quick. *Mahratta*, 2.—Lemuel Bissel, William P. Barker. *Madura*, 7.—John E. Chandler, Edward Chester, John Rendall, Horace S. Taylor, William Tracy, Charles T. White, Henry C. Hazen.

IN EASTERN ASIA, 5.—*Canton*, 1.—Daniel Vrooman. *Fuh Chau*, 2.—Caleb C. Baldwin, Simeon F. Woodin. *North-China*, 2.—Lyman D. Chapin, Justus Doolittle.

IN THE PACIFIC ISLANDS, 5.—*Sandwich Islands*, 4.—Claudius B. Andrews, Sereno E. Bishop, Lorenzo Lyons, John F. Pogue. *Micronesia*, 1.—Edward T. Doane.

NORTH-AMERICAN INDIANS, 5.—*Dakotas*, 3.—Thomas S. Williamson, M.D., Stephen R. Riggs, John P. Williamson. *Ojibwas*, 1.—Leonard H. Wheeler. *Senecas*, 1.—Asher Wright. Total 50.

Of these brethren eight went abroad during the past year.

The Rev. R. J. Wilder, of the Presbytery of Champlain, is laboring as an independent missionary at Kolapoor, in the Mahratta country, of South-Western India.

Of the officers of the American Board, the following are in connection with our Church:—

Rev. SELAH B. TREAT, *Secretary*, Boston.

GEORGE W. WOOD, D.D., *Secretary*, New-York City.

CHARLES P. BUSH, D.D., *District Secretary*, Rochester, N. Y.

Rev. JOHN MCLEOD, *District Secretary*, Philadelphia, Pa.

Rev. WILLIAM M. CHEEVER, *District Secretary*, Terre Haute, Ind.

The Minutes of the last Assembly give the following as the contributions to this cause from our churches in the following States:

New York, . . . . .	\$67,018
Pennsylvania, . . . . .	16,349
Michigan, . . . . .	3,370
Ohio, . . . . .	11,212
Indiana . . . . .	4,154
Illinois, . . . . .	6,300
Wisconsin, . . . . .	346
Iowa, . . . . .	489
Minnesota, . . . . .	485
Missouri, . . . . .	576
Tennessee, . . . . .	25
Alta California, . . . . .	275

Making a total of \$110,602, which is \$123 less than the amount reported the previous year. The whole number of churches reported is 1560, 770 of which are reported as having contributed to Foreign Missions; leaving 790, or more than half the whole number, which appear by the Minutes, to have made no contribution. Although some of these churches may have contributed but not been reported in the Minutes, and some of them are vacant and feeble, or scarce worthy of the name of churches; yet, it is true that many of them are delinquent, with no good



reason for delinquency. Let the elders see to it that the collections for the benevolent operations of the church, are made whether there be or be not a pastor to attend to it. It is a shame to officers and members, that a whole congregation should stop giving because it has not a pastor.

The Assembly's Foreign Mission Committee in their report refer to interesting correspondence with our missionary brethren. We regret that they have not thought it desirable to bring the readers of the PRESBYTERIAN MONTHLY into contact with their missionaries by these letters.

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#### FOREIGN ITEMS.

##### *The Book of Genesis in Erromanga.*

Rev. Dr. Steel, of Sydney, Australia, writes to the London Mission Society: I have the pleasure of sending per book-post two copies of the Book of Genesis, just printed at Sydney, in the Erromangan language. The translation has been made by the Rev. James D. Gordon, Presbyterian Missionary at that Island, assisted by the MSS. left by his brother, the Rev. G. N. Gordon, who perished by the cruel hands of the heathen in the year 1860. The present missionary, on hearing the martyrdom of his brother on that blood-stained isle, devoted himself to the work, and has labored for the past few years amidst many perils. Be so good as to present these two copies to the Directors for the Library and Museum of the London Missionary Society. Here is true Christian revenge. The brother toiling for the murderers of his brother.

##### *Widow Burning in India.*

An atrocious case of Suttee has just occurred in India. A Brahmin died lately in Central India. His widow in the Cawnpore district on receiving the tidings, together with her husband's clothes, at once resolved, or was goaded to the resolution, to immolate herself. This was done formally and almost ostentatiously. She was escorted to the funeral pyre by a procession and with

music, and was then and there burnt to death. There was no secrecy at the time, and there is no denial now. Some seventeen of the prominent actors or spectators have been arrested. It seems that the intention to hold the Suttee was known throughout the neighborhood some days before, yet the police took no steps to prevent it. The deputy Inspector-General has proceeded to Cawnpore to make inquiry into the matter.

##### *How the Prime Minister of China Looks Upon the Missionaries.*

Bishop Williams, of Shanghai, writes to the Spirit of Missions:—

“He tells me that Wun Tsiang, the present prime minister, is very well disposed towards Protestant missionaries, and says he wishes they would come in larger numbers to China, as they are engaged only in doing good. More than once, when Dr. Williams, and also when Mr. Schereschewsky acted as interpreters, he has spoken thus favorably of Protestant missionaries, and expressed the wish that more would come to the country. He looks on the Romish missionaries in a very different light, regarding them very much as political agents.”

##### *Doings of the Jesuits.*

They are all over the country, laying claims to large amounts of property which was confiscated when they were driven from the Empire. This property has passed through the hands of different purchasers, or descended through several generations to the present owners, and now to be compelled to give up property which they have so long held, comes with great severity on the present possessors. To require the same thing in many places in Europe, where church property has been forfeited to government, would probably cause a revolution.

But China is not strong enough to resist such demands, and when beaten by the English and French, the Government was compelled by the latter to promise to restore to the priests the property which had been formerly confiscated.

On the opposite side of the river, the Jesuits have, in some way, probably "bullied" by the French officials, managed to obtain from the mandarins permission to levy a tax on each *meow* of land. By such iniquitous exactions they may make money and get rich, but such a course will not gain them favor with the people, nor gain them converts.

#### India.

The Bishop of Calcutta lately delivered a lecture, by request, at the residence of the late Ram Mohun Mullick. The Mullick family is celebrated in Calcutta for its wealth and for its unflinching adherence to a rigidly orthodox form of Hinduism. His lordship selected for his subject the Emperor Julian, and delivered a stirring address to a large audience of Hindu gentlemen. The Bishop gave a graphic description of Julian's struggle, as subtle as it proved fruitless, against the Christian truth. Julian was a Roman "Brahmo." (The Hindu reformers.) His "apery" of Christianity was but an anticipation of that of the Brahmo Somaj. The Brahmos make much theological capital of ideas, images, and maxims which are among the teaching of the Bible, though attributed by them to intuition. What the Brahmos are now attempting are the very things which Julian had attempted long before. The bishop has done eminent service to the cause of truth by this honest declaration.

#### South Africa.

The Rev. Robert Moffat, the veteran missionary, writes from Kuruman, under date of April 14:—"It is most gratifying to be able to state that the desire for education is increasing and advancing wherever there are means of instruction; and these now extend over hundreds of miles in the interior. We have readers by thousands who are most anxious that another edition of the Scriptures be printed, to supply the increasing demand. This is a most hopeful sign for the future, especially in a country where the population is so

scattered, and the means of conveyance tardy and expensive, but where natives can go to and fro without difficulty. And what cannot the Bible alone, with the divine blessing, accomplish!"

#### BECHUANA LAND.

The following letter from the Rev. J. McKenzie, of Shoshong, to the *Chronicle* of the London Missionary Society, gives a very lively picture of mission work in South Africa.

The Bamanguato is one of the largest tribes in Bechuana Land, in South Africa. The territory they occupy lies at a distance of more than a thousand miles N.N.E. from Cape Town, about midway between the Kuruman and the Zambesi Rivers. Shoshong, the place of residence of the chief Macheng, is the principal town of the district, and is said to contain with its suburbs about 30,000 inhabitants, including a number of the Makalaka tribe; who formerly inhabited a territory to the west.

"In my last letter I expressed the hope that our new church would be opened for public worship on the first Sunday of 1868. I have now the pleasure to announce that this anticipation was realized, to the great gratification of all concerned.

"Nacheng had assisted me in cutting wood and grass for the church; it was but right to thank him for so doing. Of course I *had thanked* him already, but then I had done so privately. Now I should express my gratitude in presence of all his head men, and attest my sincerity by slaughtering an ox for the entertainment of himself and people. Having consulted an 'authority on such matters, and found that this step would be entirely orthodox and agreeable, I gave the invitation to Macheng 'to meet me with his people in the new church, on Tuesday, the 7th instant, to see the house which they had assisted me to build, to hear why it was built, and to partake of the ox with which I thanked them for their assistance.'

"Early on Tuesday morning the people began to assemble at the church. Each little town came headed by its chief. Heathen men with hoary heads,

toothless, and tottering with old age, came, resting on their sticks. Full-grown men—the haughty, the cunning, the fierce—came, with those younger in years, of brighter eye, and more hopeful mien. As to their clothing, the heathen dress admits of little variety. But many appeared dressed partly or wholly in European attire—and here there was variety enough. We had the usual members of the congregation, most of them neatly dressed. But sticklers for ‘the proprieties’ would have been shocked to see a man moving in the crowd who considered himself well dressed, although wearing a shirt only; another with trousers only; a third with a black ‘swallow-tail,’ closely buttoned to the chin—the only piece of European clothing which the man wore; another with a soldier’s red coat, overshadowed by an immense wide-awake hat, the rest of the dress being articles of heathen wear, &c., &c.

“The church-doors were thrown open, and many strange remarks were made with reference to the building. One man said, ‘What a splendred place to drink beer in!’ another, ‘What a capital pen for sheep and goats!’ and the third declared that, with a few people inside, they could defy the Matebele nation.’

“As soon as Macheng made his appearance, the people assembled in the church until it was completely filled, and then crowded round the door and windows. I held no regular service, for some would have said I got them to be present at it under false pretences. It would not be worth while to particularize the address which I delivered on this occasion. It was composed of thoughts which had been gathering in my mind for years, but which I never had an opportunity to deliver before such an audience. It is enough to say, that the attention of the people was thoroughly arrested during the whole of the time I was speaking. It would seem that this attention was real, for I am told that for days this speech was the subject of remark in the Kotla, the

majority declaring that ‘the words’ were unanswerable. A few inveterate heathens, however, said ‘they could see nothing in the words; they thought they had been called to church to assist in praying for rain, and not to listen to such strange doctrines.’

“Having concluded my part of the engagements of the day by a short prayer, I called upon Macheng to speak, if he desired to do so. He declined to speak, so we at once adjourned to the vicinity of our kitchen, where Mrs. McKenzie and the servants had had a busy time of it cooking the viands. The pots, dishes, &c., I showed to Macheng, and requested him to divide the contents. A considerable quantity of sour milk, and a few camp-kettles full of tea, completed the bill of fare for this Bechuana soiree. Tables, chairs, knives and forks, vegetables, we were content to regard as superfluties—after-thoughts; the first and the main thought was the beef, and to that attention was given,

I had been told by one who did not wish to give a stingy entertainment, that one ox would not be enough, but my “authority” said otherwise. The chief himself killed only one ox at a time—it would be over-lavish in me to kill more. My “authority” was right. Although no miracle was performed, every one seemed to get something; every one was pleased. As the “feast” proceeded, it was announced to Macheng that a certain head-man had been overlooked. What was to be done? the meat was gone—the sour milk had disappeared; but, happy thought! the tea remained. Handing the man a large quantity of tea, the chief said to him: “Drink, for there is no longer aught to eat. The tea was cooked at the same fire as the meat, it is therefore quite the same thing; drink for tea is your part of the feast.” The man quietly sat down with his camp-kettle of tea and drank it all. After the people had departed, Macheng, Khome, and Khamane sat down at our table to a part of the same ox—this time, however, eating with knife and fork. I have reason to



believe that the best impression was produced on the peoples' minds by the doings of this day. Even in the case of those who still absent themselves from church, many of them admit that they are wrong; heathenism does not carry the high head which it was wont to do.

“But of course such a step as has been described would be comparatively without result, if not followed up. In order to reach some of the backward ones, I resolved to hold the afternoon service in the Kotla, and I began a course of district visitation, to be carried on every Wednesday. At present, therefore, on Sunday morning we worship with those who are accustomed to attend church, with a goodly sprinkling of heathen; in the afternoon, we have added to our morning congregation the chief, and perhaps a hundred who hear the gospel when it comes to them, but who do not go to church. On Wednesdays I have an audience of between two and three hundred, very few of whom come to church. In this way, I should say, some six hundred people hear the Word of God in the course of the week.”

#### THE WALDENSIAN SYNOD.

The Annual Synod of the Vaudois Church met at La Tour, in the Valleys of Piedmont, on Tuesday, May 19. The business before it occupied four days. The Synod consisted of 77 members, namely: 30 pastors, 9 professors, and 38 laymen. Dr. Revel, of Florence, was chosen President.

On Wednesday the report of the “Table” was presented and discussed. The subject of the religious condition of the Church of the Valleys was earnestly considered. Evidently the matter pressed upon the hearts of the members generally. While there are many tokens for good, still, on the whole, the religious life of the church leaves much to be desired. In regard to church attendance, it is as large as can reasonably be expected from a population so widely scattered. Week day meetings are also well attended. Indeed,

the willingness of the people to hear the Word is most encouraging, and may be a harbinger of better days. But the report speaks of the desecration of the Lord's day which takes place in many of the parishes, and insists upon the urgent necessity that exists for the office-bearers of the church occupying themselves about this matter, if they would not see their most conscientious labors smitten with barrenness. It is satisfactory to know that attention is being paid to Sunday-schools. The Rev. Jaulmes-Cook, of Lausanne, who is well known for his labors in this cause, has again been visiting the Valleys, and stirring up an interest in the subject by addressing meetings of children in the various districts.

Two other means of effecting a revival of spiritual life were recommended in the course of discussion—first, preaching in a way adapted to the capacities of the people, and not simply in accordance with the rules of the schools; and, secondly, endeavoring to introduce family worship in all the households. From all this it will appear that amidst much deadness, there is real and strong life, employing the means which God blesses to make the desert blossom as the rose. In the matter of education great progress has been made. The schools are frequented by 4,400 scholars, the increase upon last year being 50.

A report of the work of evangelisation in Italy was submitted to the Synod. “Our field of work,” says the report, “consisted last year of 22 stations, with a staff of 62 agents. This year our stations are 26, and the number of our agents has risen to 78. Last year the number of new members admitted to the church was 133, this year it is 324. The number of communicants, which formerly amounted to 1,384, is now 1,846. The pupils of our week-day schools have risen from 1,227 to 1,453, and those of the Sunday-schools from 754 to 814.” The report gratefully acknowledges the contributions made by other churches. Venice has been

the scene of greatest progress during the past year.

In discussing the report, the Synod turned its attention particularly to two points—*first*, the proportion to be maintained between preaching of a controversial character and preaching with a view to edification; *second*, the admission of professing converts. No very definite results was reached upon either subject, but it is gratifying to observe that the church is anxious, not only to expose error, but also to instruct her hearers in what constitutes true spiritual life, and that her aim respects not the quantity of her members, but rather their quality. This fact must be borne in mind in judging of the progress of her work. The evening of Friday was devoted to hearing several evangelists give an account of their missionary work. The meeting was an interesting and earnest one.—*Evangelical Christendom.*

[The following card which is printed for circulation in Rochester, Minn., shows that one church of the Northwest is awake.]

WELCOME  
TO THE  
**HOUSE OF THE LORD.**

ROCHESTER, MINNESOTA.

RESPECTED FRIENDS:—The Presbyterian Church of this city, possessing a beautiful and convenient house of worship, take this method of cordially inviting *you* to share it with them.

Desiring that all, who have not a home in other Christian sanctuaries, may here enjoy the privileges of God's house, they say unto you who are *strangers*.

"THIS IS THE STRANGERS' CHURCH. COME  
AND WORSHIP WITH US."

To you who are unaccustomed to enter a place of worship,

"WE OFFER A SPIRITUAL HOME. COME,  
WE WILL MAKE YOU WELCOME."

To you who feel obscure and unnoticed—or, feel that your clothing is not as good as you could wish,

"COME, AND WE WILL GLADLY RECEIVE  
YOU IN THE NAME OF THE MASTER,"

who gave as the crowning proof of his divine mission, that

"TO THE POOR THE GOSPEL IS PREACHED."

Whatever your condition or circumstances, come and join with us in worshipping Him, who "is no respecter of persons."

There will be *ushers* at the doors, who will take pleasure in showing you to seats.

You will find the Church on the corner of Zumbro and Prospect Streets,—a wooden building, with windows of stained glass, and a tower on the corner of the building.

*The Services are at 10½ A. M., and  
7½ P. M. Sunday-School at 2 P. M.  
Prayer-meeting, Wednesday evening, at  
7½ P. M.*

Presbyterians and others, coming into the city, and desiring information or boarding places, will find it to their interest to call upon the Pastor at his residence in the rear of the Church.

COME, STRANGERS. COME, CITIZENS. COME  
ALL. WE WELCOME YOU IN THE NAME  
OF THE LORD.

SHELDON JACKSON, Pastor.

**LABOR NOT LOST.**

From Rev. John W. Lane, Centreville, New York.

In these least of rural churches there are tendencies to stagnation, of which our pastors at great centres know nothing. But occasionally the disheartened missionary, by an after growth, is cheered. I have occupied this post about fifteen years. School boys have grown to be men in that time. One of them went from my little, obscure congregation, about seven years ago, to an Eastern city, unknown and unaided, to find fortune. The Saviour, whom he found not under my ministry, he found there. He is now a leading church member and a prosperous merchant, nor does he forget me. He always visits me when he comes in this direction. I refrain from repeating his acknowledgments to me, but I make mine to him. His last words to me

were these, "I never leave my house for these long and frequent trips on business, but my last word to my family is, 'now don't forget to pray.'" "

A few weeks ago I received a notice from the far West, and soon a barrel of fine flour followed that notice. It was rolled out at my door while the fore-announcing letter was yet in my hand, marked "Fiskilwa Station, Bureau Co., Illinois. From your friend, T. E. H."

Now, Mr. H. was also one of my boy-hearers of the first half of these fifteen by-gone ministerial years. He also says, "come and visit us, and it shall cost you nothing."

These two young men do not forget me, they are both now married, are less than thirty years of age, and are prosperous.

#### CHURCH SESSIONS AND BENEVOLENCE.

The following minute was adopted at the sessions of the Genesee Valley Presbytery, viz :

*Resolved*, That in our judgment, the sessions of our churches are entirely competent to take charge of our benevolent work, without the aid of agents or voluntary societies; and that where no more systematic plan of contribution is in operation, we recommend that collections be taken for the six causes approved by the General Assembly, in succession, on every alternate month, as follows: Publication, May; Foreign Missions, July; Church Election, September; Home Missions, November; Ministerial Relief, January; Education, March.

Also that in June the Bible cause be presented; in December the Sabbath-school cause; and in February, the cause of the Freedmen.

#### A GREAT WANT.

Inexpensive church buildings are one of the great wants of the day. To erect such is a part of the work laid upon us and our generation. Our rapidly growing country points out their necessity in every part thereof. The great West, the wasted South, the aspiring North, are importunate in their appeals.

Two things are to be guarded against. First, that money be not wasted in the erection of churches more costly than the circumstances of the field warrant. And, second, that money be not given to put up buildings wherein the pure gospel is not preached.

#### ABOUT BOOKS.

*Henderson's Commentary on Jeremiah and the Lamentations* is issued by Warren T. Draper, of Andover, Mass., in a style that calls for the thanks of biblical students; large, clear print, on solid, white paper, and good plain binding. The commentary itself is a model; it is critical, philological and exegetical. All "improvement" is dispensed with, and inferences are left to be made at the taste of the student. The work is learned, sound, concise and severely simple. It meets a want felt by every reader of this deeply interesting but difficult portion of holy scripture, and especially by ministers of the word. The recondite allusions of the prophecy, its historic bearings, its poetic refinements, all grow luminous under the pen of the learned annotator. 315 pp. 8mo. Price \$3.00.

Our Episcopal brethren so often provoke us with their "churchly" nonsense, that it gives us special pleasure to be brought in contact with a true, warm hearted, and catholic "churchman." All this, and more, we have in the *Rev. C. Colden Hoffman, whose Memoir*, by Rev. G. T. Fox, of Durham, England, is published by A. D. F. Randolph, of New York. We would that those who turn with a sneer from "Biographies" would purchase and read it. A native of New York City, he was educated at the Alexandria, Va., Seminary, and went out to West Africa as a missionary in 1849. After seventeen years of labor he entered into rest, leaving a memory fragrant with the love and spirit of Christ. We commend this book to our young men. Let it go into the Sunday-school libraries. 365 pp. 12mo, with map and illustrations.

In *The Massacre of St. Bartholomew*, by Henry White, the Messrs. Harper



& Brothers, reproduce a valuable English contribution to history. It by no means confines itself to that fearfully interesting, and yet revolting culmination of a long struggle; the greater part of the volume being occupied with the controversies and armed conflicts, which convulsed France during the latter part of the sixteenth century, and during the reign of Charles IX., of wretched memory. In tracing these conflicts, the writer, whilst in full sympathy with the Huguenots, aims at strict impartiality. We question whether he has not rather leaned against the Huguenot with excess of honesty. The lessons of the narrative are important, and the narrative itself of absorbing interest. 497 pp., 12mo. Price \$1.75.

To the Harpers we are also indebted for the beloved Krummacher's *David, the King of Israel*. The author of "Elijah the Tishbite," needs no commendation to the American public. His *David* is in the same vein, and is a delightful book, combining sincere devotion with fine scholarly culture and a flowing style. The life of the King of Israel grows real as you read, and its lessons enter the open heart. New light is thrown on Bible history and a present life infused into the Psalms. The volume opens with a kindly "letter to my American Friends." 518 pp., 12mo.

In *Cape Cod and All Along Shore*, Charles Nordhoff gives us a series of stories, light, agreeable, diverting, and, though not weighty, by no means worthless. In fact, very good "light reading." His temper is tender, his sympathies right, his style sprightly, and his wit pleasing though not always very far above the limits of slang. We like him, though he is stupid enough to revile "theology," not knowing what

it is. 235 pp., 12mo. Also from Harper & Brothers.

The National Temperance Society continues to make active use of the press, and wisely goes beyond the paper and pamphlet, and employs the book also in advancing its cause. Its latest issues are an excellent and available little work of Newman Hall, "*Scriptural Claims of Total Abstinence*," 64 pp., 18mo; and, *Andrew Douglas*, the story of a New England mechanic, who emigrated to the West with his family, became intemperate, and was reformed. The possibility of the reclamation of the drunkard is the point made in a readable and useful book.

Messrs. J. C. Guarigues & Co., Philadelphia, have issued a small book by Professor H. S. Osborn, *The Teacher's Guide to Palestine*. It is prepared with care and contains a list of the names of all the cities, mountains, rivers, &c., of Palestine, mentioned in the Scriptures, and whose sites are known, with their pronunciation, meaning, and history. It forms a valuable companion to the Map of Palestine, and is a helper to the Bible Student. It is accompanied by a map, which we should think good if it were not so desperately bedaubed with color. The map being photographed and reduced to one-fortieth, from Osborn's large map, the names of many places are diminished to unreadable smallness. The book is valuable as a geographical concordance, even without the map. 136 pp., 18mo.

From the Carters we have two neat 18mos, of 180 pages each, *Maggie and the Sparrows*, and *Dolly's Christmas Chickens*: both by the author of "Little Kitty's Library." They are simple in style, correct in teaching, and entirely appropriate for the younger readers of our Sabbath-schools.

#### HOME MISSIONARY APPOINTMENTS,

Made in August, 1868.

Rev. H. Lyman, Marathon, N. Y.

" J. A. Prime, Troy, Liberty St., N. Y.

" J. Best, Prompton, Pa.

" D. Crans, Scott, Pa.

Rev. George H. Hammer, Springfield, Pa.

" Wm. Hutton, Phila., Greenwich St., Pa.

" George Locker, Phila., 1st German, Pa.

" H. J. Gaylord, Lincoln, Del.

Rev. Henry Beeman, Roseville, Unity and New Lexington. Ohio.	Rev. J. Van De Luyster, Milwaukee, Hollandish ch, Mich.
" Isaac De La Mater, Felicity, Ohio.	" D. L. Kiehle, Preston and Fillmore, Minn.
" Thomas J. Downey, Nelsonville, Ohio.	" R. McQuisten, Le Sueur, Mich.
" L. R. Booth, Vevay, Ind.	" D. Blakely, Steamboat Rock, Iowa.
" A. E. Everett, Thornton, Ill.	" C. P. Coit, Colfax, Iowa.
" C. J. Pitkin, Cerro Gordo, Ill.	" H. H. Kellogg, Jr., Albion, Iowa.
" D. B. Campbell, Clayton and Dover, Mich.	" J. Reid, Nevada and Iowa Centre, Iowa.
" Alex. McLachlan, Greenwood, Clarksburg, and Washington Mine, Mich.	" Joel Kennedy, Breckenridge, Mo.
" T. L. Waldo, Midland City and St. Charles, Mich.	" O. M. Legate, Claysville, Mo.
" E. Sanford, Wenona, Bangor ch, Mich.	" A. Stout, Clinton, Kansas.
" W. S. Taylor, Deerfield, Mich.	" C. S. Dewing, for California.
	" J. M. Newell, Placerville, California.
	" L. O. Thompson, for the West.

## DONATIONS

Received by the Presbyterian Committee of Home Missions in August, 1868.

NEW YORK.		Watertown Stone Street Pres ch, Mrs A P Baker,	
Angelica Pres ch,	\$50 00	Legacy from the Estate of Mrs Zeruah Clapp, deceased, Chestertown, Pa, per Rev R C Clapp,	\$10 00
Aurora Pres ch,	55 00		
Albion Pres ch,	42 00		
Almond Pres ch,	27 19		
Buffalo Pres ch,	200 00		
Brownville Pres ch,	15 62		
Brooklyn 1st Pres ch Sabbath-school,	500 00		
Corku Pres ch,	12 00		
Clyde Pres ch,	30 75		
Centreville Pres ch,	8 12		
Dansville Pres ch,	111 50		
Dexter Pres ch,	15 63		
Fulton Pres ch,	74 77		
Gouverneur Pres ch, balance,	23 00		
Geneseo Pres ch,	35 00		
Geneva Pres ch, Mrs and Miss Powiss,	62 50		
Hopewell Pres ch,	7 00		
Ithaca Pres ch, additional,	42 50		
Le Roy Pres ch,	125 23		
Liverpool Pres ch,	15 85		
Lancaster Pres ch,	60 00		
Marcellus Pres ch,	45 63		
New Rochelle Pres ch,	64 45		
Newark Pres ch, Missionary Associa- tion,	39 06		
Niagara Falls Pres ch,	123 13		
Naples Pres ch,	25 00		
New York Mills Pres ch,	154 27		
New York, Mrs Brown,	62 50		
Poughkeepsie Pres ch, Mon Con Coll,	36 41		
Poughkeepsie, Rev Thos S Wickes,	100 00		
Palmyra Pres ch,	50 00		
Pleasant Plains Pres ch,	12 35		
Rochester Central Pres ch, Samuel Dunn,	25 00		
Sand Lake Pres ch,	36 00		
Somers Pres ch,	23 00		
Southold Pres ch,	15 00		
Syracuse 1st Ward Pres ch,	21 00		
Syracuse 1st Ward Sabbath-school	42 00		
Sweden Pres ch,	17 26		
Sackett's Harbor Pres ch,	23 27		
Syracuse 1st Pres ch, H W Van Buren,	200 00		
Syracuse 1st Pres ch Sabbath-school,	40 76		
Seneca Castle Pres ch, in part,	40 47		
Stephentown Pres ch,	10 63		
Shelter Island Pres ch,	16 85		
Verona Pres ch, 6 10, of which from Sab- bath-school,	24 10		
Washingtonville Pres ch,	61 95		
			\$2668 79
		NEW JERSEY.	
		Madison Pres ch, 43 03 of which Mon Con Coll,	\$106 83
		Orange 1st Pres ch, Mon Con Coll,	116 50
		Succasunna Pres ch,	32 45
			\$255 78
		PENNSYLVANIA.	
		Birmingham Pres ch,	\$120 00
		Harrisburg 1st Pres ch, H C Fahnestock, of N Y	300 00
		Goshen, Rev W P Doubleday,	5 00
		Montrose Pres ch, Mon Con Coll,	15 00
		Mountain ch, Del Water Gap,	30 00
		Norristown Central Pres ch,	44 75
		Ulysses Pres ch,	3 00
		West Nantmeal Pres ch,	12 00
			\$549 75
		DELAWARE.	
		Felton Pres ch,	\$10 00
		Odessa Pres ch Sabbath-school,	20 00
			\$30 00
		OHIO.	
		Chatham Pres ch,	\$20 00
		Rome Pres ch,	14 90
		Strongsville Congregational ch,	7 00
		Windham Pres ch,	27 00
		Legacy from the E-state of Hon Wm A Otis, deceased, Cleveland, per J D Crocker and W S C Otis, Executors, 100, less Government tax 60,	940 00
			\$1003 90
		INDIANA.	
		Bethel Pres ch,	\$9 10
		Bedford, Union ch,	3 00
		Dayton Pres ch,	5 00
		Fort Wayne Pres ch,	83 00
		Lima Pres ch,	27 00
		Madison Pres ch,	25 00
		Reynolds Pres ch,	10 00
		Rocksville Pres ch,	55 60
		Shelbyville Pres ch,	4 62
			\$222 32

## ILLINOIS.

Alton Presbytery, Individuals,	\$10 00
Benton Pres ch,	3 25
Big Neck Pres ch,	3 00
Carlinville Pres ch,	35 25
Cerro Gordo Pres ch,	8 20
De Soto Pres ch,	1 75
La Prairie Pres ch,	5 75
Lake Forest Pres ch, 50 of which from Sabbath-school,	416 00
Marion Pres ch,	11 00
Nokomis Pres ch,	13 35
Pisgah Pres ch,	46 05
Quincy 1st Pres ch,	122 00
Rushville Pres ch,	25 55
Rockton, S J,	25 00
Virden Pres ch,	55 00

## MICHIGAN.

Ann Arbor Pres ch,	\$94 75
Brooklyn Pres ch, balance,	53 00
East Saginaw Pres ch,	5 00
Kalamazoo 1st Pres ch,	170 00
Kalamazoo German Pres ch,	5 00
Midland City Pres ch,	7 50
Marshall, Mrs G,	1 00
Niles Pres ch, Sabbath-school,	45 00

Portland Pres ch,	\$25 00
Schoolcraft Pres ch, in part,	14 33
Grand Haven, from the "Ferry Ministry Fund,"	150 00
	\$570 58

## WISCONSIN.

Reedsburgh Pres ch,	\$5 00
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## MINNESOTA.

Bloomington Pres ch,	\$11 00
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Total amount received, \$6104 12

EDW. A. LAMBERT, *Treasurer*,  
45 John Street, New York.  
P. O. Box 3863.

*Received for the Freedmen.*

## NEW JERSEY.

Dover Pres ch,	\$205 00
Dover Pres ch Sabbath-school,	50 00
Montclair, Mrs M Crane,	5 00
South Orange Pre ch, in part,	70 00

Total amount received, \$330 00

EDW. A. LAMBERT, *Treasurer*,  
45 John Street, New York.  
P. O. Box 3863.

## EDUCATION ACKNOWLEDGMENT.

*Receipts for August, 1868.*

## NEW YORK,

Clinton,	\$56 46
Durham 1st Pres ch,	11 70
Rose Valley,	10 00

## NEW JERSEY.

Fairfield,	\$17 50
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## PENNSYLVANIA.

Carlisle,	\$105 59
Dauphin,	13 42
Hyde Park,	14 00

## INDIANA.

Sharon,	\$2 00
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## ILLINOIS.

Lake Forest,	\$90 00
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Alton 1st Pres ch,	\$33 50
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## CALIFORNIA.

Egbert D Hanen, of Oakland,	\$131 51
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J. W. BENEDICT, *Treasurer*,  
P. O. Box 2136.  
128 Broadway, New York City.

Remittances should be forwarded to the Treasurer. All other communications should be addressed to the *General Secretary*.

Rev. JOHN G. ATTERBURY, D.D.,  
Presbyterian Rooms, 150 Nassau St., New York.

## MINISTERIAL RECORD.

*Calls Accepted.*

Rev. Job Pierson, of Kalamazoo, to Ionia, Mich.

Rev. Richard Bentley, to the First Presbyterian church of Montgomery, N. Y.

Rev. D. B. Campbell, of Wenona, to Clayton, Mich.

Rev. C. C. Hart, of Logan, Ohio, to Shawneetown, Ill.

Rev. G. L. Hamilton, of Vernon, N. Y., to Pittsford, N. Y.

Rev. E. B. Parsons, of Sauquoit, N. Y., to Baldwinsville, N. Y.

*Changes.*

Rev. Willard M. Hoyt, from Chaumont, N. Y., to Mindota, Dane Co., Wis.

Rev. B. F. McNeil, to Wathena, Doniphan Co., Kansas.

Rev. Theodore L. Byington, now of Belvi-

dere, N. J., has been released from his connection with the American Board of Foreign Missions.

Rev. H. H. Kellogg, from Marshalltown to Des Moines, Iowa.

Rev. Wm. Kendrick, from Birmingham to Moulton, Iowa.

Rev. G. P. Folsom, of Geneseo, N. Y., to Chicago, Ill., as District Secretary of Church Erection.

*Installations.*

Rev. John Safford, over Centre church, Crawfordsville, Ind., September 12th.

*Death.*

Rev. George Truman, of Rochester Presbytery, at Parma Centre, N. Y. Aged 73 years.



# NEW EDITIONS.

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Several of the Books more recently published by us have proved so popular as to require New Editions within a brief time after publication. Among these we would mention

WEAKNESS AND STRENGTH, 85 CENTS,

AND

SHOE BINDERS OF NEW YORK, \$1.00,

First published last Fall, and second editions issued in April and May last:—

ALSO,

BEGGARS OF HOLLAND AND GRANDEES OF SPAIN, \$1.60,

FLORA MORRIS' CHOICE, \$1.25,

AND

ALMOST A NUN, \$1.50,

The second editions of which are now in press, although the last named was first issued in May, *less than four months since.*

We would again commend this "ALMOST A NUN" to every family in our land. ALL OUR PROTESTANT GIRLS SHOULD READ IT.

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<i>Little Dick Positive,</i>	<i>Loitering Linus,</i>
<i>Maud's Two Homes,</i>	<i>Stupid Sally,</i>
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<i>Daisy Delafield; or,</i>	<i>Fannie's Rule,</i>
<i>The Lost Lamb,</i>	<i>Miss Clare's Party.</i>
<i>Lettie's Way of Doing Good,</i>	

Each book 35 cents. The whole set in a neat box, - - - - \$2.00

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